

A
S E R M O N,

PREACHED IN 14.

ST. *ANDREW*'s, DUBLIN.

Before the HONOURABLE

HOUSE OF COMMONS;

On TUESDAY, the 23d of *October*, 1753.

By *JOHN LAWSON*, D. D.

Senior Fellow of TRINITY COLLEGE, DUBLIN.

Published by Order of the House of Commons.

The SECOND EDITION.

D U B L I N:

Printed by GEORGE FAULKNER, in Effex Street.
MDCCLIII.

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MCCCLIII.

Mercurii 24 Die Octobris, 1753.

ORDERED, That the Thanks of this House be given to the Reverend Doctor LAWSON, for the excellent Sermon by him preached before this House Yesterday at St. *Andrew's* Church, and that he be desired to print the same; and that Colonel *Richard Boyle* and the Honourable Mr. *Thomas Southwell* do acquaint him therewith.

E. STERLING, }
H. ALCOCK, } *Cler. Dom. Com.*

Manuscript 1753

ORDERED, That the Thanks of this
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and the Honorable Mr. Thomas Sandford do
acquaint him therewith.



E. Stirling, Esq. Secy. Com.
H. Alcock, Esq.

A

S E R M O N.

St. JOHN, Chap. viii. Ver. 32.

And the Truth shall make you free.

LIBERTY has ever been esteemed a Blessing of inestimable Value; the Love of it has given Birth to the most hazardous Enterprizes, and the Memory of those who exposed, or lost their Lives, in defending or recovering it, held in the greatest Honour: Accordingly, Men have been always jealous of every Attempt to take away, or restrain the Enjoyment of it.

THE Enemies of our Religion have made Use of this Disposition, to bring an Objection which is likely to raise strong Prejudices against Religion, representing it, as destructive of this Liberty, as laying an intollerable Yoke upon us, by confining our Appetites and Passions within very narrow Bounds. This Objection our LORD obviates, in the Text, declaring, that his Religion, far from enslaving Men. is, on the contrary, the only Source of true Freedom. In the Words which are addressed to the *Jews*, who valued themselves upon being free, the Sons of *Abraham*, and Heirs of the Covenant made with him, he tells them, that

notwith-

notwithstanding their boasted Freedom, they were really Slaves, in the worst Kind of Bondage, the Slaves of Sin; but the *Truth*, the Religion he came into the World to establish, if they received and obeyed its Precepts, would set them *free*, by releasing them from the Dominion of Sin.

THIS Religion being thus strongly recommended to our Acceptance, as the only Source of perfect Liberty, a Possession so much valued, and earnestly sought after, what shall we say of those, who professing to believe its Doctrines, do yet make it an Instrument of taking away all Liberty, of binding Men in the most grievous of all Chains, in spiritual Slavery; who attempt to force their Consciences, compel them to subscribe to their own Sentiments, and worship God in the particular Way they enjoin, employing to this End, all the Terrors of Banishment, Tortures, and Death? Are not these Persons under the Appearance of Friends and Disciples, worse Enemies to the Religion of *Christ*, than Unbelievers? and whereas he comes from Heaven, promising a Doctrine of Liberty, they pervert it to be an Instrument of Slavery, usurping an Empire over the Minds, the Opinions, and Hearts of Men.

INDEED, the Wickedness of Persecution in general, hath been so fully proved from this Place, and the Evils of it so severely felt in many Instances, that it seems unnecessary to enlarge upon a Point so clear. But, as it continues to be the Principle of a numerous Sect among us; as many who disclaim, are yet too ready to fall into it; and as many thro' an Abhorrence of it, run into Errors on the contrary Extreme, scarce less dangerous, extending Liberty into Licentiousness; it may not be improper to consider the Matter distinctly, and obviate these several Mistakes; to shew that the Religion of *Christ* doth *make Men free*, not only by giving them Command over their Passions and Appetites; but also by establishing the Authority of Conscience, by rendering

rendering every Man the Judge, in what Manner he shall serve GOD. This it seems may be done in the following Method.

FIRST, by explaining the Nature of Liberty, Moral and Civil. Secondly, proceeding from thence to fix an exact Notion of religious Liberty, of its Nature and Limits. And Lastly, by making some Observations from the Whole, applicable to the Solemnity of this Day.

FIRST, is to be explained, the Nature of Liberty, Moral and Civil.

IT is to be remarked First, That Liberty does not, as many imagine, consist in an absolute, unrestrained, Power, over all our Actions; in the Gratification of every Inclination at will. For, then Brutes would be no less free than Men, for they follow the present Appetite; nay, they would be much more free, as they have no Law, no Restraint; whereas Men have a Law, which binds them, however unwilling; makes them uneasy and Self-punished, whenever they transgress it.

LIBERTY presupposes Choice, Choice Reason to determine; Is then Man less free, because endowed with Reason, which is necessary to Freedom; Brutes who want this Faculty, more free?

LIBERTY, it is agreed, is a Perfection; Am I therefore more Free, that is, more Perfect, because I may be Vicious at Will, that is, Imperfect?

BUT, suppose it to be so, Take away the Restraints of Reason, Man follows his Passions without Controul; Is he therefore free? Instead of a prudent Governor, does he not set up to himself many blind impetuous Tyrants?

ALMIGHTY GOD, as all-powerful, is most free; yet he cannot err, not from outward Necessity, but from the infinite Perfection of his Nature.

TRUE

TRUE Liberty, the Liberty of a moral Agent, does therefore consist in a Power of preferring, of chusing what is fit and right; so that he who acts most reasonably is most free.

To illustrate this farther; Let us consider Man as just formed, as new from the Hands of his Creator, before he entered into Society; it is acknowledged that he is free.— But wherein consists this Freedom? In an Exemption from all Law? That cannot be; because we find grounded in his Nature and inseparable from him, a Law or Rule: A Love of Happiness, an Approbation of certain Actions tending to it, a Dislike of the contrary; which Approbation and Dislike are as necessary, as independent of his Will, as the Natures of Things without him, that he cannot alter or destroy: And it is as impossible for him to be Happy, by acting in Contradiction to this Principle, as it is to controul the Testimony of his Senses, to think that Sweet which is Bitter, or pleasing that which gives exquisite Pain.

HERE then he is determined; there is a Course of Action prescribed to him, or a *Law*: Does he therefore cease to be free? Is he a Slave, because he must not make himself miserable?—It is true he may violate this Law and follow his Passions at will; this is *natural Liberty*, common to him with every Brute, from the Lion that roars in the Forest, to the Emit that creeps in the Ant Hill: But the Liberty of a moral Agent, that which is the Privilege of Man as such, is the Power given to him by this Law, by the Faculty of Reason directing and restraining, of chusing that which is best, of arriving at the End proposed to him, of adorning himself with every Grace and Excellence of which his Nature is capable.

MAN however, in this lonely State, cannot supply himself with every thing necessary to live easily and agreeably, but must have Recourse to the Assistance of others. He hath besides a Love of others, an Impatience of Solitude, implanted

implanted in him. Hence we deduce the Origin of Society, which is agreeable to our Nature, and therefore to the Will of our great Author.

BUT in order to the forming of Society, it was necessary that Man should circumscribe and give up Part of his original Liberty, and subject himself to Laws, for the general Good. Here then arises a new Kind of Liberty, distinct from, yet consistent with the other, *Civil Liberty*; which is the Right of not being obliged to do any Thing but what is enjoined by known and established Laws.

IT is to be remarked here, that notwithstanding Man's natural Freedom and Independence, there are Things which seem most his own, that he cannot dispose of at Will. Thus none hath an absolute Right over his own Life, to take away or expose it at Pleasure. We must preserve it until demanded by the great Giver, either in the natural Way, by Disease; or when the Defence of our Country, or Religion, call for it; for the resigning of it in such a Cause, is truly a Resignation to God. In like Manner, we cannot bestow away our Liberty, for in so doing, we should likewise give up our Lives into the arbitrary Power of another; we should likewise in so doing, bestow away a Right over our Innocence and Virtue. Hence all arbitrary Power is unlawful; unlawful in him who gives, and in him who assumeth it.

LET US now, according to the Principles laid down, go on to explain Religious Liberty, and settle its Limits.

ONE of the first Truths which Reflexion discloseth to Mankind, is the Existence of one First Cause, Eternal, Almighty; who gave, who continues Life to us, from whom we derived, do receive, and must hope for every good Gift. Whether we consider the Benefits granted by Him, those expected, or His transcendent Excellence; all unite, in exhorting us to return Thanks, to love above all Things,

to adore this our great, good, and all-perfect CREATOR. But as Men have differed in their Opinions concerning him; plunged in Vice, and blinded by Ignorance, as they have fallen into wild and impious Rites, we should enquire what is the fittest Method of Worship, most worthy of Him, and most pleasing to Him. In which Enquiry, Reason and Revelation are to be our Guides; and that which they direct, it is our Duty steddily to persevere in.

Now this Liberty of searching into and determining for ourselves, in the Worship of God, we have not only a Right to claim, it is our indispensable Duty to exert: Neither can any Power on Earth, without Injustice, attempt to deprive us of it.

It is as little in our Power to give away this Right, and submit our Consciences to the absolute Will of another. For if we cannot dispose of our Selves; of our natural and civil Liberty, much less can we of our Consciences; accountable only to the supreme Judge. Conscience is a Light kindled by him, is his Vicegerent, as it were a God within us; and if we submit it to any earthly Power, this Power we make our God, we submit the Authority of God to Man. Thus every Man is free to judge for himself in religious Matters; this is the most sacred and unalienable of all Rights, and it is the indispensable Duty of us all to exercise it according to our several Opportunities.

FROM whence we see the Unlawfulness of Persecution. We may pronounce of it, that it is Unjust, Unreasonable, and Absurd, as well as Unchristian. It is Unjust, attempting to establish the most grievous of all Tyrannies, that over the Mind and Conscience. It is Unreasonable, for he who would compel me to change my Religion, doth it undoubtedly, because he would not change his; thus, expecting from me that which he would not upon any Account be brought himself to do. It is also Absurd, for there cannot be Religion

ligion without the Understanding, Heart, and Affections, and these Force cannot reach: Tortures may make Men Dissemblers, they cannot Religious. Beside the Inhumanity of this Principle, it is likewise Unpolitick, as it foment Divisions and Fewds, weakens the Society, and thins Mankind. History abounds with Instances of this Truth; and some of our neighbouring Nations do yet feel the grievous Wound they received, by banishing for a Difference of Religion, Multitudes of useful Inhabitants.

BUT are there not Difficulties on the other Side? Shall Men form to themselves what Articles of Faith they please? How wide a Gate doth this throw open to Sects and Heresies, to all Kinds of Confusion?

To this we answer. The Liberty of the human Mind, of Conscience, must be asserted: It is the pretious Deposit of God, which must be preserved sacred and inviolate; Inconveniences and Disadvantages must not be admitted as Objections against demonstrated Truth.

BUT the Inconveniences mentioned we shall upon Enquiry find to be the Consequences, not of this Liberty, but of the Abuse thereof. For in religious as well as civil Liberty, there are Limits and Restrictions necessary from the Nature of Society; and these we may form some Notion of, by considering briefly, where the supreme Power of the Community may properly interfere in religious Concerns.

RELIGION tends to promote the Happiness of every Individual; it promotes no less the Happiness of the Publick; Society cannot flourish, nay subsist, without it; remove all Reverence, all Fear of God; Passion and Interest govern, Power and Cunning over-rule, or elude the Laws. Religion therefore must be taken Care of, and Society protect that, by which it is it self supported. But this cannot be done, unless there be a publick Form of Worship, certain outward Rites appointed, which suppose some Unifor-

mity of Sentiments, concerning God and his Attributes. Here is the Foundation of a national Religion.) What then? Shall they who refuse to comply with these established Forms be exterminated? We have seen how unjust that Sentence would be. But then, the supreme Power hath a Right to entrust those only, who profess the national Religion, with Places of great Authority and Influence; because the publick Peace, which is principally to be regarded, renders necessary this Restriction. For otherwise, perpetual Struggles must ensue, and the Commonwealth for ever totter, while the Balance of Power wavers between Persons of different Perswasions. Thus all have a Right to follow the Dictates of their Consciences, but the Interest of the Publick makes an Inequality necessary between those who join with, and those who separate themselves from, the national Form of Worship.

SECONDLY. The civil Power may not only exclude from Places of Trust, but restrain by severe Punishments, those who under Pretence of Liberty of Conscience, advance Tenets impious and shocking, contrary to the general Belief and Reason of Mankind. Such are they, who deny the Being, Attributes, and Providence of God; the Immortality of the Soul, and a future State; who vindicate Self-murder, and the like enormous Crimes. For the Assertions of these Men tend directly to overturn the Foundations of Society; to let loose all Sorts of Vice and confusion; and for that Reason, as justly deserve Punishment, as doth any other Kind of Immorality.

THIRDLY. They who oppose the established Worship of the Community with Ridicule, Jest, or profane Railing, should be restrained by harsh Methods, if the mild be found insufficient. For this is not the Language of a Love of Truth, of a Conscience that seeks to be convinced. A fair Enquirer if he errs, merits Pity and Indulgence; but

important Truths are to be examined seriously ; the Man, who instead of Reason, brings Scoffing and Reviling, we cannot look upon, should not treat, as a fair Enquirer : To a bad Heart he adds the Impudence of affronting the Community, and the Danger of disturbing it.

LASTLY. It is most necessary to restrain those, who hold, interwoven with their religious Principles, Tenets subversive of the civil Constitution ; such are the Patrons of hereditary, indefeizable, divine Right ; who maintain the regal Power to be above all Law, accountable to God alone, not to be transferred or resisted for any abuse of Power, however destructive. Such, more especially are, they, who assert the Supremacy of a Power distinct from, and hostile to, the Constitution. Now these Persons have no Right to plead Liberty of Conscience in their Defence ; they are punished, not as Hereticks, but as bad Subjects ; not for their religious, but political evil Tenets. For it is absurd to say, that Religion, which is meant to preserve Society, should afford Protection to those who would destroy it.

THESE Observations lead to discover the Cautions which should be used by all who separate themselves from the National Worship, without which such Separation is an Abuse of this religious Liberty.

FIRST. They should be well assured that they have examined and thoroughly considered the Point. Every important Truth claims this Care ; more especially that which hath the Sanction of publick Authority.

THEY should next reflect seriously on the Motives which induce them to this Separation ; whether they be Piety, a Love and Zeal for Truth ; or whether they be not some irregular Passion, such as Vanity, a Spirit of Party, Prejudice, or secret Vice. For as many religious Disputes have arisen solely from these latter, so they almost always

derive their Keeness and Bitterness from a Mixture of them.

LASTLY. They should consider well whether their Scruples and Objections be of sufficient Importance to deserve Reformation, at the Hazard of the publick Peace. Are they meerly concerning Forms and Ceremonies, or Points wholly speculative, raised in the Days of Darkness and over-hot Zeal, kept up since by Custom and Education? It seems where this is the Case, a candid Person would rather give up such, than rend the Uniformity of God's Worship on Motives of so little Weight.

THE Sum is.—Religion makes Men virtuous, in order to make them happy; but to be virtuous they must be *Free*; and such it makes them, not permitting only, but requiring Freedom of Conscience. But as Religion has yet a higher End, the Happiness of the Society, it is plain, this Freedom must be limited by that; which, however, doth not destroy or impair true Liberty, but model and determine it to its just Bounds and proper Uses. Liberty, a Plant naturally of wild Growth, if suffered to shoot at will, and sprout up, into all its Redundancies, becomes barren, or produces only bad Fruit: Restrain it by Reason, let religious and civil Laws lop its Exuberancies, prune and cultivate it, then it flourishes, its Boughs afford friendly Shelter, its Fruits delicious Nourishment. Thus Liberty is so far from implying an Exemption from all Law, that it subsists by Law, is properly a Right of acting according to Law; Moral Liberty, according to the Law of Nature or Reason; Civil Liberty, according to the Laws of the Society; and Religious Liberty, according to the Law or Dictates of Conscience.

THE Conclusion from the Whole is; That Conscience ought to be perfectly free: Men are justly restrained from holding religious Tenets hurtful to the Society, but never

as they are purely religious; the Use of Force to Conscience being contrary to Reason, good Policy, eminently contrary to the Genius of *Christ's* Religion, a Doctrine of Gentleness, Love, and Good-will. Notwithstanding all which, this wicked Practice hath too fatally prevailed, and we may trace the Footsteps of Persecution, imprinted in Blood in the Annals of almost all Nations.

ONE of the most signal Instances of the horrid Force and pernicious Tendency of this Principle, we have in the History commemorated this Day; whether we consider the Blackness of the Design, the Secrecy with which it was conducted, or the inhuman Rage with which it was in Part executed. The Uses which may be drawn from the Memory of this extraordinary Event are many, both Political and Religious; suffer me to mention one or two of each, that most nearly relate to my present Design.

FROM recollecting those deplorable Evils which our Fathers partly suffered, and in a wonderful Manner partly escaped, we are warned to be on our Guard against those, who may have the same Interests, and certainly profess the same Principles, which governed the Men, who laid, and, in many Places, accomplished, the horrible Conspiracy of this Day. Men indeed are not always to be charged with the Consequences derivable, even certainly derived, from their Principles; and I doubt not, but there are many Professors of a Religion, which recommends Persecution, and justifies Breach of Faith with Hereticks, who yet would not be guilty of a cruel or perfidious Action, the Goodness of their Nature overcoming the evil Tendency of their Principle: But this much we may assert, that a Parity of Interests and Sameness of Belief ought to awaken our Attention; they demand Caution, and justify, or rather render necessary, some Degree of Diffidence. For, let not any one imagine, that the Massacre of this Day was only an Attempt

Attempt to recover lost Property, and that Religion had little or no Concern in it. For that it had great, if not the chief, Influence, is certain; because those *English* who had continued, or become Papists, were no less active in it, than the original Natives: And because, they destroyed the Poor, as well as the Rich, whom yet they could not accuse of having invaded, or of detaining their Properties.

THIS Commemoration may be of farther Use, as it should engage us to look back into our History, and enquire what hath been the Conduct observed towards this People at different Times; from whence we may trace out the Mismanagement which gave Rise to the ill Effects felt from them. One Fruit of which must be, a Discovery of what may be our most prudent and reasonable Behaviour towards them. For Instance, we find the Facts to stand thus.

FOR Three Hundred and Fifty Years after the first Settlement of our Ancestors in this Island, it continued to be a Scene of Misery and Blood. Perpetual Wars subsisted between the new Colonies and the Natives. The Reason is evident from the History. The old Inhabitants were suffered to live in their original Barbarity and remained in their savage Customs and Laws: nay, they were not regarded as Subjects, scarcely as human Creatures, for the Murder of one of them was not punishable with Death; so that the Government, if it may be called such, was meerly that of Force; a Method of Proceeding equally cruel and unpolitick. Towards the latter End of Queen *Elizabeth's* Reign, that wise Princess having quelled the Rebellion which had long preyed upon the Vitals of the Kingdom, prepared to settle a lasting Peace upon the solid Foundations of Equity and Prudence. To this End she began with ascertaining the Lives and Liberties of this unhappy People: Their old destructive Customs were abolished, and the *English* Laws established. Justice was admi-

nistred, and Judges were ordered for that End to visit the whole Country in the regular Way of Assize. A Foundation was established for introducing Letters, and by Means of them, Civility of Manners, and the Reformed Religion. The Consequence was a sudden Change in the Face of Affairs; Peace, Plenty, and Humanity, began to succeed War, Distress, and Barbarity. Such was the Plan of that excellent Queen, which Death prevented her from seeing accomplished.

UNDER her two Successors, the same general Design was indeed pursued, and with much Honour and Success carried on by some wise Men who administered Affairs here. But in both Reigns, one an evil, the other a weak and unfortunate one, a fatal Error prevailed; the Indulgence of both Courts to *Popery*, so much blamed in *England*, exerted itself here much more strongly. All Restraints were taken off or neglected; and Power thrown, or suffered in the Hands of Persons averse from the established Religion, and not yet fully reconciled to the Government, who remembered the Independence of their Fathers, and panted after the Enjoyment of despotic Power, though over Wretches and Savages. Neither was their Superstition barely tolerated, but even the Pomp of it indulged. Monks and Friars were suffered to pour in without Number from abroad. Their Bishops and Archbishops permitted publickly to exercise Jurisdiction. And the Power of that Party was such, as to occasion Alarms, and repeated, though vain Representations of the chief Governors from hence. Which wrong, unguarded Conduct, greatly contributed to produce the Conspiracy of this Day.

Now what Instruction does this Review of Facts convey to us? Doth it not shew in a strong Light the Evil of both Extreams? It admonisheth us to treat this People with Gentleness and Mildness, to afford them the Benefit of the

Laws, to secure their Persons and Liberties, to win them over to the Truth by humane Methods, by Kindness and Instruction. On the other Hand, it warneth us to use this Indulgence with Prudence, to watch over their Conduct, and lay such Restraints upon them, as may be necessary for our own Preservation and Peace. This is the Mean in which we should skilfully steer; and the Example of former Times, Experience, the best of Teachers, shews it to be agreeable to good Policy, as it certainly is to Christianity.

A RELIGIOUS Use to be drawn from this Anniversary is, that it should engage us to return Thanks to Almighty God, particularly for this Deliverance, granted to our Forefathers in an extraordinary Manner, when they were upon the Verge of Ruin. We acknowledge every good Thing to be from him; but great national Blessings or Deliverances ought to affect us most strongly, should fill, should warm, should penetrate our Hearts with a Sense of Gratitude, suitable to the Greatness of the Benefit.

FARTHER. This Event should, in a more particular Manner, create in us an Abhorrence of that blind, mistaken Zeal, which was the chief Instrument in bringing it to pass. A violent Attachment to a Religion, and a Zeal to propagate it, are found to be very different from a Love and Obedience to the Precepts of that Religion: Let us choose this latter, and exercise, as our holy Faith enjoins, universal Love and Charity. Protestants, who differ from us in Forms and Ceremonies chiefly, we should regard as Brethren, united in the same Faith and general Interest, and treat with all the Kindness, that may consist with the Security and Authority of a *national Church*. And even our unhappy Brethren, the deluded Followers of the Church of *Rome*, we should endeavour to convert from their Errors, by Instruction and Kindness. If they shut their Eyes against the Truth, in vain shall we attempt to rend them

them open ; by doing which, we may wound and provoke, but cannot enlighten them. Attention, Reason, and Meekness, can alone conquer Prejudice. *But these have been tryed without Success?* What then? They are the only Methods consistent with Reason and Humanity ; the only that are likely to succeed ; for Compulsion hardens Obstinacy, and inflameth Zeal.

LASTLY. If from surveying the Confusion and Troubles which long agitated this Island, we proceed to take a View of its late and present Condition, the Comparison will afford us Matter of very pleasing Reflection. This Generation hath only heard of Tumults and Commotions, happy in the Enjoyment of uninterrupted Peace, from the Time that Slavery and Superstition were banished from hence by the Virtues and Arms of our GLORIOUS DELIVERER, until this Day, a Period of Sixty Years, rarely paralleled in the Annals of any Nation ; whilst, in the mean Time, Wars shook the Continent, and twice, black Rebellion raged even in our Confines. Nor does the Prospect of what is to come, open less bright upon us, placed as we are, beneath the Protection of a wise and just Prince, whose Reign is the Government of the Laws ; who, adding Experience to his other Talents and Virtues, grows old amid the Love and Veneration of a grateful People, that puts up daily Prayers for new Accession to his Years, and Length to his Life, as the greatest publick Blessing of Providence to these Realms ; and has the farther Satisfaction, of beholding his Throne firmly established by a numerous Progeny, trained up under his Instructions, and formed by his Royal Example.

UNDER these singular Advantages, Arts have been cultivated, Trade encouraged, Manufactures extended, better Methods of Industry, especially of late Years, have made a considerable Progress amongst us. Even the misguided People, whose blind Zeal chiefly occasioned this Day's Solemnity.

lemnity, seem to have put on more friendly Intentions towards us ; at least, not long since, upon a trying Occasion, shewed unusual Prudence and Discretion ; which is a great Point advanced with them ; for if they can be brought but to reflect, to see their true Interest, our Cause is Half gained.

LET us therefore return our most humble Thanks to Almighty God for these Blessings ; let us devoutly pray for, let us labour to deserve, a Continuance and Improvement of them. Thus, whilst we go on to cultivate Arts and promote Industry, let us not neglect to practise and protect *Christ's* holy Religion, the only solid Foundation of all national as well as private Happiness.

AND suitably to the chief Design of this Discourse,——
My Brethren be of one Mind, full of long Suffering, Tenderness, and Mercy, forbearing and forgiving one another, even as God for Christ's Sake hath forgiven us. Instructing them in Patience and Meekness that oppose themselves. For the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated ; but the Wrath of Man worketh not the Righteousness of God.

MAY the Almighty infuse into all our Hearts *this Spirit of Piety and Charity ; and direct your Consultations to the Advancement of his Glory, the Honour of our Sovereign, and Prosperity of our Country.*



The E N D.

